

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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PRICE TWOPENCE.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1906, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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NOTES BY THE WAY.

In a late Sermon by Mr. Voysey, on 'The Hand of God in Modern History,' there is a curious attempt to dissipate the horrors of the loss of life in the late Russian-Japanese war. "Wholesale slaughter," you say, cries the preacher, 'and you exclaim and think me mad for defending it! My answer is, where are the victims at this moment? The slain are even now alive with God, and, as we believe, in a better and happier world than ours.'

That thought has often occurred to us. Everyone has to die some time; and that, say, 30,000 men die together and swiftly is not really as distressing as 30,000 men dying separately, and after lingering illnesses, with drawn-out pain: and, if we can add, as we surely can, Mr. Voysey's belief that all go to a better and happier world, the horror of the battle-field ought to be vastly diminished.

But it seems to us that Mr. Voysey is on very much more debateable ground when he defends war as 'a righteous necessity,' and as the only way by which wickedness is kept at bay. He says:—

War is sometimes the only possible arbiter of an international dispute. However much we may deplore it, however sensitively we shrink from its heart-rending incidents, it is, as yet, an indispensable agent in securing the welfare and peace of the world. It is still the only adequate means of crushing and driving out diabolical tyrannies. Disarm yourselves tomorrow, and the best of nations, the best of individuals, will become a prey of the murderer and the brute. Disarm yourselves, and you expose to the fury and outrage of devils the dear defenceless treasures of your own homes. In the end, wickedness is kept at bay by physical force. Nothing yet has been found as a substitute for it in the maintenance of national and international safety.

But surely Evolution has in reserve something better for us than that. If so, let us disparage the brute stage all we can, and press on to that which will be worthy to be called 'human.' It is the glorification of the brute stage that gives to it much of its power to persist.

'Is God arbitrary? Or, the Scriptural significance of unbelief and condemnation,' is a thoughtful pamphlet

which is both anonymous and without a publisher's name. This is indeed hiding one's light under a bushel, for the little work *has* light in it. The writer contends that the unbelief meant, in the New Testament, was not intellectual but moral,—not a rejection of propositions but a rejection of goodness: and he also contends that 'damned' or 'condemned' meant only a condition of guiltiness as indicating moral and spiritual defect, and altogether apart from punishment. His meaning is well brought out in a clever illustration:—

Let us suppose that we bring under the notice of a company of professed artists an absolutely perfect and complete work of art. We might predicate of such a work that whosoever rejected or pronounced against it would thereby pronounce his own condemnation as an artist. Speaking in anticipation of the reception with which such a work might meet, and the opinions that might be expressed of it, we could say with perfect truth, 'He that believeth not shall be damned' as an artist. And of one who had already rejected and passed an adverse judgment we might say, 'He is condemned already,' as an artist, 'because he has not believed in the perfect work.'

As the perfect work of art would be the infallible criterion of each man's artistic conception, so is Christ of every man's moral and spiritual conceptions. It is upon this principle that he that disbelieveth (R. V.) is condemned.

A Philadelphian Spiritualist who has communicated to the Press several noticeable 'prophecies'—one by Bismarck concerning Russia—sends a communication, professedly from Mohammed. It is, in any case, curious. The prophet, it appears, has been in a kind of hell for nearly thirteen centuries, because of the blood he shed, and the blood-shedding, through all these centuries, in his name.

'Why did I not follow the example of Jesus?' he said, 'who gave his noble life to uphold the truth of his teachings.' He predicts a revolution in Asia Minor which will lead to the downfall of the Turkish Empire. In Arabia, mysterious phenomena will be witnessed and a medium of extraordinary power will appear: and in India, in a hut, will arise a new psychic light which will become a guiding star to the Asiatic nations in their new developments: all of which, barring the poor prophet's 'hell,' we hope is or will be true.

A book by Gustave Le Bon tackles the problem of 'dematerialisation' in a pretty confident manner, ending in the melancholy conclusion that all things, by way of matter, are tending to an end, to nothingness. Writing of this book in the 'Revue Scientifique,' Henri Piéron firmly anchors us alongside the doctrine of the persistence of all energy. Matter, he says, gives birth to energy, but the energy which disappears is not lost. And, as to matter itself, it can never be rightly said that it is annihilated, for there is no such thing as matter in the sense of substance, for it is only an aspect, a passing form, a concentration of energy which may disappear and reappear. Men of science, he says, have probably asserted too strongly the absolute constancy of mass and energy: it may be necessary to admit their variability.

It pleases us to see and hear these 'excursions and alarms' on the science-stage. Anything is better than egotistical stagnation.

Shakspeare makes Prince Henry say to one of his worthless companions, 'Thou art a blessed fellow to think as every man thinks: never a man's thought in the world keeps the roadway better than thine.' There was a touch of satire in it, and the biting quality of a bitter truth. It is a vice which the world treats as a virtue,—this careless and easy keeping the roadway, and thinking as those who fill it think. The sorrowful thing about it is that this kills character: and the amusing thing about it is that there is more swaggering on the wide roadway than anywhere else:—no one more impudently sure than the man who drifts on with the mob and absorbs and echoes the babble of the stream.

Byron, speaking through Childe Harold, depicted a different type which comes nearer, we hope, to our own:—

I have not loved the world, nor the world me,
Nor coined my cheek to smiles, nor cried aloud
In worship of an echo: in the crowd
They could not deem me one of such: I stood
Among them, but not of them.

Where there is true independence and personal honesty, with a truth-seeking spirit, this at present is inevitable.

STATESMEN AND SEERESS.

The 'Tribune,' for January 16th, gives a statement made by Sir Henry Drummond Wolff as to an interview he had at the house of a friend at Cairo, in 1886, with a professional seeress from Alexandria. Sir Henry says:—

'A brazier of live coals was on the floor, round which we were bidden to form a circle. Upon the brazier the seeress threw some perfumes. She then requested me to give her some article which had been in personal contact with me, and made some remarkable statements about past events, to which I did not attach much importance, as I was well known in Egypt.

'I was then invited to place a two-piastre piece on the ground and think of somebody. I was unaware at the time that Mr. Gladstone had just made a declaration as to his Home Rule scheme that cost him the resignation of Mr. Chamberlain. I thought of Mr. Gladstone, and was told that the person thought of was in a position of supreme authority in the Government but had just committed an irreparable blunder, and would fall from power in five months. Laying down another piece, I thought of Lord Salisbury, and the seeress observed that he would be a great man, for it was he who would gain by the blunder. I deposited another coin and thought of Lord Randolph Churchill. The seeress described him as having already exercised much power and as being destined shortly to obtain far greater influence. On my asking which of the two former persons was most friendly towards the third, the seeress selected the coin I had deposited when thinking of Mr. Gladstone.'

Sir H. D. Wolff says that the occurrence made a great impression on him when he learnt, a few days afterwards, the course of political events in England.

TEST Sittings in South America.—The ably-conducted weekly Spiritualist paper, 'Constancia,' of Buenos Aires, gives an account of some test sittings for physical phenomena held at the neighbouring city of La Plata. The medium is a young man of nineteen, who has also displayed powers as a trance-speaking medium. He takes the investigation seriously, and submits willingly to all the tests that are applied. Before the séances he strips and puts on a combination garment all in one piece, which is tied and sealed; he is also securely bound in his chair, and the reporter's opinion after examination was that 'any further exigence with respect to the medium would have been cruelty.' The seals and bindings were always found in the same state at the end of the séance, and yet phenomena were freely produced, including *apports* of a wreath of flowers and of various metallic plates with designs on them, and evidences of materialisation such as the clapping of hands and the movement of the curtain by an arm which was seen by some of the sitters. The reporter is satisfied that it was impossible for the medium to have performed these actions.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. FREDERIC W. THURSTAN, M.A.,

ON

'Some Things we want for Ideal Investigation.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GRO. SPRIGGS, AND REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with *Lantern Illustrations*. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey, on Tuesday next, the 30th inst., and by Mrs. Fairclough Smith on February 6th and 13th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon next, February 1st, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday, February 8th. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, February 2nd, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

THE MOUNT OF VISION.

A notable article by Mr. Scott Palmer appears in the January number of the 'Contemporary Review,' under the title 'An Agnostic's Progress.' It is the kind of article which, whilst interesting to a large circle of readers, will appeal more particularly to those who, although perhaps still calling themselves agnostics, are dissatisfied with the materialistic monism advocated by Professor Haeckel and the school of scientific men to which he belongs. Its value consists in the fact that it is a record of mental and spiritual development; it deals with the experiences of one who is evidently a careful student and a sincere, as well as a deep, thinker.

The writer begins by telling us that in early life religion was to him absolutely valueless and meaningless. Serious thought seems first to have been awakened in him by reading Darwin's 'Origin of Species.' This book was epoch-making in his mental life and revolutionised his view of the world and all in it, himself included. As the result of this he became an 'intellectual truth-seeker,' and at the same time he turned his back on religion, which had only presented itself to him under aspects which he deemed irreconcileable with the scientific ideas which had so strongly influenced him; and the defenders of religion only strengthened this position by the inadequacy of the arguments which they employed.

He expected through science to solve the enigmas of life, but, like so many others, he found himself disappointed; and being genuinely a truth-seeker, he did not delude himself into supposing that he had gained knowledge when he had not. He found himself confronted by the fact that 'a scientific description of the universe can never enable us to know what lies beyond the range of our perception'; in short that the science of ultimate causes is not learned by the study of phenomena.

It may seem surprising to some that Herbert Spencer should have been the star who led him towards a spiritualistic interpretation of the universe, yet so it was. 'Spencer,' he says, 'sowed in me a suspicion that I was not a product of material *Kraft und Stoff*.' Further studies and thought confirmed this suspicion, until at length he was ready to acknowledge that man 'is primarily ghost, only secondarily flesh and bones.'

Between this position and belief in the value of religion, there is of course a considerable step. Gradually, however, this earnest thinker recognised that since this 'ghost,' which man calls himself, is a personality, 'though a very incomplete sort of personality,' it is impossible that this personality should be satisfied to trace its origin to any cause which is less worthy of reverence, less majestic, less mysterious than Personality. He says, 'I recognised that certain words I had uttered concerning the absurdity of attributing personality "to God, if there be a God," came of my fancy that I set the standard, so to speak, of personality—I who in truth am crawling along the ages and through the social world in search of it.'

At this point a new need made itself felt—a need which no church organisation could meet. He felt the need of spiritual comradeship, but could find no banner under which he could candidly enlist. Some circumstances at this juncture threw in his way a volume of the 'Proceedings of the Society for Psychical Research.' He possessed himself eagerly of the contents of this and other volumes, with the result that facing these new revelations he realised that in the ideas expressed by the terms God, Freedom, and Immortality, there must be depths of meaning to which so far he had been blind. Laying to heart the advice of Oliver Cromwell, 'I beseech you, brethren, think it possible that you may be wrong,' he set himself to re-

consider his attitude towards religion and began to catch a glimpse of 'The Mount of Vision,' and to recognise the possibility of 'a Divine Humanity and of an extending Incarnation by which the world moves towards the fulfilment of an Eternal idea.'

The article is numbered as Part I., so we may hope to be taken a little further into Mr. Scott Palmer's confidence in a subsequent issue of the 'Contemporary.' It must be profitable to learn what were the later developments into which so thorough and so sincere a mind has been led. This article, however, shows sufficiently clearly that he has learned to 'stand in awe,' and to apprehend that this is the only fitting attitude for man in the presence of the Mystery of Being above him, and around him, and within him. He is pervaded by a spirit of profound reverence and expectation, and closes with the words of Goethe: 'Few men have imagination enough for the truth of reality'; which may be supplemented by an analogous statement, in the words of Sir Oliver Lodge: 'I will not believe that it is given to man to think out a clear and consistent system higher and nobler than the real truth. Our highest thoughts are likely to be nearest to reality.'

SATISFACTORY SÉANCE WITH MR. ELDRED.

On January 7th I, with my family, visited a prominent public materialising medium who holds his séances in our city (Nottingham), and after hearing Mr. Hewes' sweeping condemnation of him as a fraud, I decided to visit him again and judge for myself. I had visited him once previously to the above date, and I did not find him a fraud. I told the medium what had been said of him and I asked him if he would allow me the opportunity of testing his honesty. To this he willingly consented; and so I, in conjunction with three other visitors, examined the cabinet and with the following result: The cabinet was formed at the two sides with wood trellis work which would not admit a hand; this was firmly nailed and screwed to the skirting board, and through the linoleum into the wood floor, and the linoleum was in two pieces which covered the whole room and was securely nailed down. There was no trap-door and the skirting board ran in one long piece along the side of the room. Over the trellis work, on the outside of the cabinet, was a heavy plush curtain covering, firmly nailed to the woodwork. I tried to pull it off but could not. The cabinet was open at the top, and there was a pair of plush curtains in the front. There was a deck chair, which would have cost about two shillings, in the cabinet. Three gentlemen visitors and myself went into the cabinet with the medium and he undressed, and we turned his coat, waistcoat, and trousers inside out. We examined the lining and pockets *particularly* and his shirt and undershirt, and turned his socks inside out, and examined his slippers. We then expressed ourselves thoroughly satisfied that there was no trap-door or loose skirting board; and no defective or loose bricks in the wall. The door was locked and sealed, not with wax, but with postage-stamp paper, duly signed by the gentleman who locked the door and held the key. The door was in full view during the whole of the séance. We declined to tie the medium after what we had seen.

We commenced the séance with a hymn and a prayer. We sang again, after which a materialised form came out of the cabinet with a luminous slate which he held to his face, so that we could clearly see his features. Then, just before returning to the cabinet, he dematerialised the slate in view of all the sitters. The next form was the medium's brother, who built himself up *outside* the trellis work and curtain, in view of those present. Then coming up to me he asked me to stand up and examine his teeth, and with his right forefinger lifted his upper lip and displayed a full set of teeth, which the medium had not, as he had been to the dentist only three days previously and had his top front teeth extracted.

After he had returned to the cabinet another fine spirit form appeared and threw the curtains back to their utmost extent. He then turned up more light and showed to the sitters the medium sitting entranced in his chair; then walking up to the sitters he said, 'I have materialised my feet to-night for a purpose which I will shortly show and explain.' Then turning to the cabinet he said, 'The poor lad does not look very well! does he?' to which remark we all assented. 'I will tell you something else,' said he, 'something which you don't know.'

That lad is dead without any qualification. *He is absolutely dead* and at this moment his spirit is in India as we don't like him to see his poor body during this state. Now,' said the spirit, 'I will show you the difference between the medium and myself.' Addressing me in a free and easy manner, he said, 'What is your name?' I said, 'Bostock.' 'Well,' he said, 'I want you and our tall friend there,' pointing to a gentleman (who, by the way, was a stranger and who was on his first visit) 'to measure my height against this wall outside the cabinet, and I want you, Bostock, to kneel down and look at my feet, and hold them with your hands down to the floor, and see that I do not stand *tip toe*, and when the séance is over I want you to take the height of the medium, and hold him as you held me, to the floor.' I knelt down, handled his toes, his instep, his ankle and calf, which were apparently flesh and blood, but rather cold. The tall gentleman put a card over the spirit's head and marked his height on the wall. The materialised form then went inside the cabinet (the curtains still wide apart). He requested me to step inside, and have a close view of the medium. To this request I readily responded; I stood by the side of the materialised spirit form, and bending over the entranced medium, I put my face within *two inches* of the medium's face. The spirit, turning his face to me, said, 'The poor lad looks very poorly, doesn't he?' and words cannot express my astonishment at what I saw; all I can say is that the medium was shrivelled to half his normal size; loose baggy skin hung in folds which the spirit handled freely. All this took place in view of all the sitters, the materialised form being in full view, walking and talking for about twenty minutes.

Another form materialised—that of one who had committed suicide by jumping down a coal pit. He requested a young lady who had known him and his family to step forward, and he asked her to tell his mother that he was very sorry for what he had done, but he did not know what he was doing when he jumped down the pit, as his poor head hurt him so!

Then a friend materialised, and, after some conversation, dematerialised in front of the curtain, apparently sinking through the floor. Then came my mother's mother, who passed on about fifty years ago, whom my mother (now seventy-nine years of age) recognised. After that came a lady and a girl, both coming from the cabinet at the same time, and, separating in the middle of the room, they moved about independently of each other, and both dematerialised in front of the cabinet. After the séance was over we measured the medium against the wall, and I held him, as I did the spirit form, who was two and three-quarter inches taller than the medium.

Now, sir, this is the medium about whom the word fraud has been spread broadcast in our city, but perhaps his accusers will explain how it was possible for the medium to impersonate the materialised spirit and yet leave himself in his chair?

First: How could the medium pass his *solid* body through the trellis work and the heavy plush curtain, and we during the whole of the time see its gradual building up? Second: How did he come out with a full set of teeth when he had a number of them extracted only three days before? Third: If it was not a spirit form, but the medium, how was it that the so-called spirit measured two and three-quarter inches taller than the medium? I held their feet to the floor, and saw that the medium's legs were perfectly straight. If the spirit was the medium, what was that shrivelled object I saw sitting in the chair? and where had it come from? There were no trap-doors, the skirting board was perfect, the room door was sealed and in full view during the whole of the séance, and there was plenty of light to see everything in the room. Fourth: How could the medium impersonate the easily recognised form of my mother's mother, who passed on fifty years ago, *eighteen years before the medium was born*? Fifth: How did the medium split himself into two distinct persons, a lady and a half-grown girl, each half moving about the room independently of the other, and then dematerialise in front of the curtain? Sixth: How did he dissolve or dematerialise apparently through the floor? and where did the luminous slate go to (the one carried by the first materialised form)? As for the bit of glass, about a quarter the size of a split pea, which has been put forward as evidence of fraud, we will assume that it did come from the cabinet; and why not? If the spirit can materialise garments of cloth and other matter, and dematerialise the same, why not glass?

In conclusion allow me to say that I am forty-seven years of age, and twenty-six years a Spiritualist. I have seen spirit phenomena in all their phases, and am not easily tricked or hoodwinked. My only object in writing this letter is to do justice to an honourable, honest, genuine and remarkable medium. Every Sunday we have had fraud and truth, and truth and fraud, spoken of from our platform, the audience knowing well to whom reference has been made, until I think

it time to suggest that personal resentment should not be allowed to outpace reason. When there is such an objectionable element on our platform do we get the best condition for our speakers? Is it not calculated to disturb the mind and spiritual condition of the mediums, for whom help and sympathy are necessary?

By all that is sacred let us take care not to wound their sensitive natures by the ruthless charge of fraud, when we understand so little of spirit method; and do not let us condemn, because we have not got at the first sitting what we expected. Spiritualism teaches brotherhood and charity. So let it be.

Nottingham.

F. H. BOSTOCK.

[We have been obliged to somewhat curtail Mr. Bostock's letter, but we do not think that we have omitted anything of real importance.—ED. 'LIGHT.')

SUSPICIOUS SÉANCE WITH MR. ELDRED.

BY DR. A. WALLACE.

Not many days ago my wife and I formed two of a circle of twenty-four people, all assembled apparently in good faith, to witness the remarkable phenomena reported to occur through the mediumship of Mr. Eldred.

Before the séance I was introduced to the medium, and till I had been a few minutes in the room I was disposed to regard him, from the reports that I had received, as a harbinger of a renewed epoch of materialisations in which manifestations took place in good artificial light. I was led to understand that as we were honest and sympathetic investigators the conditions were to be mutually satisfactory to the medium, to his manager, and to the sitters present, the medium having agreed to be searched and to sit in good light during the whole of the séance, the amount of light employed to be controlled by the 'spirits' within the cabinet. Before sitting down I was informed in confidence that at a séance held with another medium a few days previously in another place, the entity known as 'John King,' who controls various mediums, had denied that he controlled Mr. Eldred and asserted that there must be personation from one or other plane of existence. This confidential communication naturally stimulated my critical faculties. I observed that the medium had removed a fairly large moustache which had adorned his face as shown in the pages of 'The Two Worlds' a few months ago. I also noticed that he was wearing evening pumps and black socks or stockings, which usually form part of evening dress, but he wore an ordinary everyday jacket and vest of darkish material. The sitters having taken their places in two semi-circles in front of the cabinet, the curtains were duly examined and declared satisfactory, and a professional brother, Dr. ——, was deputed to examine the medium, but, be it observed, his manager was not so treated. The examining medical gentleman was asked to sign a certificate that he had thoroughly and efficiently searched Mr. Eldred in an adjoining room. The medium now, without any collar or scarf, and with shirt front open, entered the cabinet. A gentleman in the back row was deputed to be in readiness to relight the gas if by chance it went out. There were two jets on the wall behind the sitters but facing the opening of the cabinet and distant about twelve or fourteen feet from the front curtain. Very soon the light was lowered to a degree of non-luminosity, a slight rustling was heard in the cabinet, and, unfortunately, the light went out! Instead of being relit at once, a few seconds elapsed, when the manager asked the occupant of the cabinet if the gas could be lit. A single knock on a small tambourine within the cabinet was the signal not to do so. Then a few more seconds elapsed when the manager said, 'Oh, is that you, John?' and gave the impression that a 'spirit' had already materialised and was touching him. During this period of complete darkness it was possible for much to be done, and it certainly led to dissatisfaction and suspicion in the minds of several. Then Mr. Ellis asked if the gas could be lighted, and three gentle knocks on the tambourine signalled for light, and the gas was turned almost fully on. The cabinet was during the whole time uncovered at the top, so that a fair amount of light must have been in the cabinet, yet during that time it was represented to us that the 'spirit' was 'building up.'

The gas was again lowered, and after some fairly loud music a form, apparently the height of the medium, appeared between the curtains and slowly separated them. The form was addressed as 'John' by the manager. The figure, clothed in white, then walked forwards towards the end of the semi-circle where sat the manager. Although the form said that he had not been able to materialise his feet, yet he walked slowly without swaying from the perpendicular. He talked in

a voice quite different in tone and quality from that of any 'John King' I have ever heard through other mediums. The form slowly passed along the semi-circle and addressed a word or two to several. When he came opposite me I very distinctly noted that the face was a facsimile of the medium's with the addition of a large black beard; the nose and eyes were, in my opinion, certainly the medium's. I observed the folds of drapery which also enveloped the head. I asked: 'How are you to-night, John?' After a little hesitation he answered: 'Oh! quite well, Mr. Wallace.' When introduced to Mr. Eldred before the séance he did not, I think, observe my title. On any other occasion and through several other mediums purporting to be controlled by or manifesting 'John King' I have always been addressed as Doctor, and without the hesitation shown at this séance. I believe it was not the same entity: The degree of light was considerably reduced at this time, but we could just see what was asserted to be the medium in the corner of the cabinet, the 'spirit' telling us that his body was practically dead. It was now suggested that someone in the circle should go close to the cabinet in order to observe the shrivelled-up body of the medium in the corner. A leading Spiritualist suggested that I should be allowed to go, but another gentleman was selected, who declared that he saw the clothes of the medium as if collapsed, and the face diminished in size; but the light in the cabinet was so imperfect that he could not see with any degree of definiteness the individual features. This gentleman afterwards, when I expressed my dissatisfaction with the conditions, and my suspicions of the means employed, admitted that my view might very well explain what he saw. He could only see the indefinite outline of a face, without any of the features being distinctly recognised. Again my name was suggested as that of one who would much appreciate the privilege of so close a view, but another member of the circle was taken, although he had been allowed to do so on two previous occasions, when he sat with Mr. Eldred, but this gentleman was not permitted to go very close to what was said to be the 'medium' in the corner, 'as his breath might do some injury.' He returned to his seat saying that it was a 'ghastly sight' and he did not wish to see it again. He informed us that what purported to be the materialised form, showman-like, drew up something which appeared to be superfluous skin in the neighbourhood of the neck of the medium, but its exact texture was not apparent. Then the 'spirit' drew the curtains together and dematerialised, or appeared to do so, according to one's view of the phenomena; the fact being that the white drapery disappeared somewhat suddenly at first towards the floor, while the last part appeared to me to be drawn into the cabinet at the parting of the curtains on the floor. The gas was then turned up slightly, and after some music the light was again diminished and another full-sized form, with drapery, appeared, and this form was addressed by Mr. Ellis as Mr. Everitt. The only resemblance to my good friend Mr. Thomas Everitt was the size of the beard, but unfortunately its colour was not that of Mr. Everitt's beard when last I spoke to him not long before his passing away. The form passed round in front of the sitters, but again I saw very distinctly that the nose was of the characteristic shape of the medium's, and the eyes had quite a different expression from those of the late president of the Marylebone Spiritualist Association. This form returned to the cabinet, and after more music a shorter form appeared, but on this occasion the drapery came well over the face, so that the features were not seen even by us in the first row. This reduced form, purporting to be a female, and about the height of an adult on his knees, advanced a short distance from the parting of the curtains in a somewhat undulatory manner as a person on his knees would do. It indicated through the manager that it was for a lady near him, and she was personally conducted by him to the front of the cabinet, and requested to go down on her knees to speak to the 'spirit.' I have not had an opportunity of asking this lady if she had any difficulty in recognising at close quarters this form. Afterwards there was a manifestation of what was said to be two materialised spirits just between the curtains, one about the height of the medium and the other shorter, but I could not at all distinguish the face or even notice if there was a face at all, and the proportions of the attenuated 'medium' in the corner were not visible at the same time. The smaller individual was addressed by Mr. Ellis as 'Maudie,' but it did not make any reply to this suggestion. Another alleged spirit appeared for a lady in the front row of sitters, the second to my left. She was led by the manager close up to the front of the cabinet to speak to it. The figure certainly seemed shorter than the medium, but so far as I could see it was leaning forwards, apparently crouching slightly. This lady said that a friend had promised to show herself, and she thought it must be she, but on asking her what evidence she had for thinking that it was really her

friend, I fear she had not any definite grounds for her belief. This was practically the end of the séance.

While waiting for the reappearance of the medium I somewhat mildly, and quite sympathetically, asked if the medium might now be searched, as the conditions that I had been promised had not been adhered to, for we expected that a fairly good light during the entire séance was to be kept burning. This suggestion at once seemed to enrage the manager, and in a not very gentlemanly way he declined my proposal. I politely asked the reason. I was led to understand that any contact with the medium would at the time be prejudicial to him, but I offered to wait even for two hours till he had quite recovered, but was somewhat surly informed that if I waited twenty hours my request would not be granted. After a short interval the medium appeared in his normal clothing between the curtains, said to be under control of a deceased brother of his, who spoke in a kindly manner and said that they 'had tried to do their best.' In a short time the medium came to himself and was taken out of the room. For my action I received the sympathy and approbation of several of the sitters, but also brought upon my head the odium of a few.

This report, in which I have tried accurately to describe the manifestations, is from notes made immediately after the séance, and supplemented by the recollection of my wife and myself of the sequence of events.

I do not wish to condemn the medium or his manager, nor to denounce the phenomena as not genuine, but I, as an honest truth-seeker, must express my suspicion, suspend my judgment, and warn other investigators not to be satisfied until such phenomena are observed under conditions in which every possibility of their production by the *arts* of the trickster is excluded. I am obliged to characterise such proceedings as not at all calculated to advance the progress of Spiritualism, and to regard with more or less pity those who can find satisfaction in such exhibitions. I fear that I shall, in future, be excluded from Mr. Eldred's séances, but if more satisfactory conditions be granted, and good results be obtained, I would willingly express regret at having harboured feelings of suspicion, but, unfortunately, these now exist in my mind.

THE SOURCE OF MORALITY.

The 'Review of Reviews' for January notices three or four articles that bear upon our subject, including Mr. Scott Palmer's 'Agnostic's Progress' and M. Finot's 'Will as a Means of Prolonging Life,' both in the 'Contemporary Review.' From the 'Fortnightly' it quotes M. Maeterlinck's essay on 'Our Anxious Morality,' in which the writer 'dismisses the fears of those who dread lest the practice of a lofty and noble morality will perish because the religions are disappearing,' and doubts whether the assured and general certainty that goodness would bring us after death an indubitable reward would alter the proportion of virtue and vice in the community. He maintains that:—

'What constitutes the essence of morality is the sincere and strong wish to form within ourselves a powerful idea of justice and love which always rises above that formed by the clearest and most generous portions of our intelligence.' Its source must be sought 'in imagination and the mystic summit of our reason. Man has never been a purely logical animal. There is in us, above the reasoning portion of our reason, a whole region which answers to something different, which is preparing for the surprises of the future and awaiting the events of the unknown. This part of our intelligence, which I will call imagination or mystic reason, went ahead of our attainments and made us live, morally, socially, and sentimentally, on a level very much superior to those attainments. The fairest discoveries in science almost all had their starting point in a hypothesis supplied by imagination or mystic reason, a hypothesis which the experiments of good sense have confirmed, but which the latter, given to narrow methods, would never have foreseen.' . . It is here also 'that the morality begins of those who hope in the future. It is in this perhaps fairy-like, but not chimerical, part of our conscience that we must acclimatise ourselves and take pleasure.'

REBUTTING EVIDENCE.—In the 'Daily Mail,' for January 23rd, Mr. J. Godfrey Raupert describes Spiritualism as a daily growing peril, which is silently creeping into our homes and menacing society. The 'Daily Mail' heads the article with portraits of Sir Oliver Lodge, Dr. A. R. Wallace, and Sir William Crookes, as examples, we suppose, of the 'mental, moral, and physical effects of Spiritualism—all bad!' We, however, desire no better testimony to the 'effects' of candid investigation than that of these three honourable devotees of truth, unfettered by dogmatism.

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SPIRITUALISTS AND THE CHURCH.

The important Church 'Society for Promoting Christian Knowledge' officially published in 1901 a pamphlet by the Vicar of Holy Trinity, Leeds, on 'The Churchman's Attitude towards the Spiritualists.' It is rather late in the day to give it special attention, but a careful perusal of it, especially as the deliverance of a great representative Church Society, establishes its claim.

Taking it as a whole, it is temperate, courteous and kindly meant, but all the more noticeable on that account is its serious ignorance and grotesque limitations. For instance, right at the start it puts itself in the wrong by asking, 'What is the Religion of the Spiritualists?' and by giving the following reply: 'The religion of the Spiritualists consists in having systematic dealings (as they aver) with the spirits of men and women who are dead; and it rests on a belief that these spirits have truths to tell us about this life and the next.' To say the least of it, this is far too undiscriminating. To some Spiritualists, Spiritualism is a religion, but even of these it is too crude to say that this religion entirely rests on the belief that spirits reveal truths about this life and the next. That is not all, even for those who accept Spiritualism as a religion; but there are vast numbers of Spiritualists whose Spiritualism occupies a place of its own, and largely apart from religion.

Besides, on the vicar's own showing, Spiritualism could hardly be accepted as a religion by those who know, as Spiritualists do know, and as the vicar says they know, that very contradictory communications are given as 'truths' by the unseen people. The vicar quotes Dr. A. R. Wallace, who says, Spiritualists 'know well that absolute dependence is to be placed on no individual communications.' If that is so, and if it is recognised, how can Spiritualists make a religion of spirit-communion and of the 'truths' told by spirits?

As a matter of fact, however, the teachings of the spirits are, on the whole, consistent as to the great essentials; and of these the vicar gives a fairly accurate account. As to God, says Dr. Wallace, the spirits 'tell us that they commune with higher intelligences than themselves, but of God they really *know* no more than we do.' The vicar seems shocked at this, but is it not highly probable? Unless we crudely personify God, and locate Him just beyond the borderland, it is the most likely thing in the world that only inconceivably lofty spirits can win even a glimpse of what 'God' means.

The vicar looks with extreme sadness upon Dr. Wallace's report of what the spirits tell us concerning man and his 'salvation.'

'About man this is the teaching,' says the vicar;—'Remember you are spirits, and that the hours of your earthly life are only granted you to shape and form those spirits for eternity.' 'Happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, *and by no other method.*' 'Just in proportion as a man's higher human faculties have taken part in all his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise; while he who has depended more on the body than on the mind for his pleasures will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable.' All this is distressing to the vicar's soul. 'It is no Gospel at all,' he says. 'It leaves the sufferer from pain and sorrow without faith in a Father. . . . It has no Gospel of hope for the body, which is to perish for ever at death. . . . It has no Gospel for the unlearned, the blind, the deaf, the stupid, and all who are incapable of "wrestling in mental gladiatorial combats for the triumphant crowns of science." This is really too bad. The vicar, we presume, believes in a hopeless hell for millions of the 'blind' and 'incapable,'—at all events the Society in whose name he speaks does. *That* is the black Gospel of no 'hope,' whereas Spiritualism, on the contrary, strongly teaches that there is progress for all on the other side.

But we must not pass over the startling charge against Spiritualism that 'it has no Gospel of hope for the body,' which by Spiritualism is doomed 'to perish for ever at death.' Poor vicar! So even he, in this twentieth century, clings to the old dust bin, unable to face the fact that the body is shed at death, never to be wanted any more. That gives us the vicar's measure, and, incidentally, we suppose, the measure of the 'Society for Promoting Christian Knowledge.' The Christian, he says, 'believes in the existence of disembodied spirits, waiting between death and the Resurrection.' 'Waiting'? What for? For the restoration of the body! The vicar has much to learn.

One thing he has learnt, however;—that spirits can and do communicate with us. Three or four times, in this pamphlet, denial is repudiated, and affirmation is at least strongly suggested, and, as a sign of grace, the demon theory is entirely absent: but seeking after communications is condemned. The Old Testament condemns it, says the vicar. But the Old Testament condemns many things that we all agree to approve, and orders many things that we all agree to repudiate. Moreover, says the vicar, this seeking for communications very rarely if ever makes anyone happier or better, and it has 'the effect on weaker characters of working them up into wild excitement, leading to hysteria and madness.' But surely the good vicar is forgetting his subject. We have long known that it is the old notions about Hell that lead to hysteria and madness. Spiritualism also may over-excite in some cases, but its ordinary tendency is to console and calm. The good vicar does not know.

Want of knowledge has led him into another error. He contrasts the works of Christ with the works of mediums. Christ, he says, healed and instructed by his wonderful works, 'but the strange freaks of the Spiritualists seem with rare exceptions to have no moral meaning, and to be mere marvels intended to rouse curiosity and attract attention.' He has probably never heard of spirit-healing and of the elevated ethical teaching of good trance

mediums. But his concluding sentence supplies us with the reason for his want of knowledge. He says:—

It may be well that a few persons of sound judgment and trained faculties should carefully investigate the problems of hypnotism and telepathy in the interests of Natural Science; but common people have nothing to gain and much to lose by dabbling in Spiritualism.

But perhaps the good vicar does not belong to the 'common people' who are recommended to neither look nor know.

CHRISTIAN SCIENCE IN THE LIGHT OF MODERN SPIRITUALISM.

By E. WAKE COOK.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of January 11th, 1906; Mr. H. Withall, vice-president, in the chair.

(Continued from page 33.)

Healing and Holiness.

In spite of her many baseless pretensions, and her lack of charity towards other systems, Mrs. Eddy certainly has the honour of organising healing work on practical lines, and making the whole thing a going concern. Christian Science teaching, as I have said, is bringing health and a new spiritual life to a great number of people who feel that they owe a deep debt of gratitude to their benefactress. As religion is so much more a matter of feeling and emotion than of reason, her disciples twist the Scriptures about in the most amazing way to make them fit, and try to swallow her theological doctrines whole. Mrs. Eddy distinctly claims that the healing proves, or 'demonstrates,' the truth of her theological doctrines, but I wish to dispute this claim, and by doing so I provide the best introduction to the subject of healing.

Healing has been coupled with religion from the earliest times; health and holiness always being associated. The Hebrew Prophets were nearly all credited with healing powers, and so were the priests of Egypt, Greece, and of the primitive races.

Jesus Christ was, of course, the great Exemplar in this as in so many other things. The Gospel narratives are filled with accounts of healing by the Master, who gave the most distinct and encouraging promises that the works which He did we should do also, and greater works after His departure. Healing was carried on by the Apostles, and it lingered on as an important factor in the Churches for two or three hundred years. In the Roman Church it was kept alive by the saints, and many cases of healing are recorded, and testified to by a cloud of witnesses. Even the relics of these saints have worked much healing; and some of their tombs have been places of pilgrimage where numberless so-called miracles have been wrought. These are testified to by the heaps of crutches left by grateful cripples who were made whole.

One of the most remarkable of these cases is also one of the most available, and will be most familiar to Spiritualists, as it is given in the work on 'Miracles and Modern Spiritualism,' by Dr. Alfred Russel Wallace. This is the case of the so-called miracles wrought at the tomb of the Abbé Paris, the famous Jansenist, whose sanctity was of the highest. The cases of healing at his tomb are more like those attributed to Jesus than almost any of later times. The sick were healed, sight was given to the blind, and the deaf were made to hear.

A Cancer Cured.

One of the most notable cases quoted by Dr. Wallace is that of Mademoiselle Coirin. This lady was

'afflicted, amongst other ailments, with a cancer in the left breast for twelve years. The breast was destroyed by it and came away in a mass; everything about it was horrible, and the whole blood of the system was infected by it. Every physician pronounced the case utterly incurable, yet, by a visit

to the tomb, she was perfectly cured; and what was more astonishing, the breast and the nipple were wholly restored, with the skin pure and fresh, and free from any trace of scar. This case was known to the highest people in the realm. When the miracle was denied, Mademoiselle Coirin went to Paris, was examined by the royal physician, and a formal deposition of her cure made before a public notary. The testimonies of the doctors are of the most decisive kind. M. Gaulard, physician to the king, deposed officially that, "to restore a nipple actually destroyed, and separated from the breast, was an actual creation, because a nipple is not a continuity of the vessels of the breast, but a particular body, which is of a distinct and peculiar organisation." M. Souchay, surgeon to the Prince of Conti, not only pronounced the cancer incurable, but, having examined the breast after the cure, went of himself to the public notary, and made a formal deposition "that the cure was perfect; that each breast had its nipple in its natural form and condition, with the colours and attributes proper to those parts." Such also are the testimonies of Seguier, the surgeon of the hospital of Nanterre; of M. Deshières, surgeon to the Duchess of Berry; of M. Hequet, one of the most celebrated surgeons in France; and numbers of others, as well as of public officers and parties of great reputation, universally known; all of whose depositions are officially given by Montgeron.'

This is only one of many cases equally marvellous, and equally well attested, and I could give a very long list of persons gifted with the natural power of healing, who have worked wonders in curing apparently hopeless cases.

The Cures at Lourdes.

Perhaps the most celebrated place of pilgrimage for healing is Lourdes. The famous grotto is visited by 500,000 pilgrims a year; and about the usual percentage of cures and failures occurs among the piteous crowds of sufferers as takes place at other shrines, and with mental healers. This case is interesting to Spiritualists because this vast institution is founded on spiritualistic manifestations; on the visions of a poor young girl, a sort of Joan of Arc without her military mission. These visions, which were coloured by the creed in which the girl was nurtured, created such a stir that a commission of ecclesiastics and scientists was formed to inquire into the truth of the reported wonders. After investigations extending over three years, the commission reported in favour of the apparitions of the Blessed Virgin Mary, the ecstasies of Bernadette, and the miracles wrought by the water of the spring. The Church of Rome is worldly-wise and does not give its official sanction to such things without good evidence. That there are a great many genuine cures is as certain as that there are a great number of failures. A percentage of failures dogs the steps of all mental, spiritual, and faith healers; even Jesus could not do His mighty works in some places owing to the lack of faith of the people. This shows that we are as yet on the threshold of this profound subject; and the more confidently a person puts forward the claim to a full understanding of it, the more certain we may be that such person is a sciolist and knows little, however successful he, or she, may be in practice.

The 'Millerites' in America went further than most healers, and claimed not only to heal the sick, but to raise the dead—where there was sufficient faith. The Mormon Church obtains many converts owing to the healing done by its missionaries. A large number of healers, of all creeds and of no creed, have been followed by crowds, and have done so-called miracles of healing. The testimony to these marvels is of the same character and value as that on which the Christian Scientists rest their claim. (Hear, hear.)

Some of the most remarkable healers of recent times have been Spiritualists, and their spiritual insight has been of a higher order than that of any others. Without asking a question, they can generally lay their hands on the seat of the disease, give its complete history, and predict its course. A number of such cases are given in Dr. Carl du Prel's masterly 'Philosophy of Mysticism,' and in a little book by Dr. James Mack, called, 'Healing by Laying on of Hands.' Both of these works are in the Library of the London Spiritualist Alliance.

Dr. J. A. Newton's Wonderful Cures.

Dr. J. A. Newton, who practised for many years both here and in America, was one of the most famous of modern healers. He claimed that his actions were directed by the

spirits of departed human beings. His methods were more like those of Jesus than is that of the Eddyites ; he frequently used the laying on of hands, as directed by the Master, and commanded the disease, in the name of Jesus Christ, to depart, and in the majority of cases it did so. The sick and suffering flocked to him in hundreds daily, and during his life he cured about a quarter of a million people. (Applause.)

The Rev. Frederick Roland Young, of Swindon, made a pilgrimage to America to be healed by Dr. Newton, and he found the doctor looking like embodied sunshine—he seemed to radiate health and happiness on all around. The rev. gentleman, who suffered from a neuralgic affliction of eleven years' standing, was cured in a few minutes ! He says : 'At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had entered upon an altogether new phase of existence. From that day to the present hour I have been entirely free from pain, and I have felt as well, I should think, as it is possible for any human being to feel.' Train loads of lame, blind, and diseased sufferers used to go to Dr. Newton, and most of them were healed. He had a room full of crutches, sticks, spectacles, eye shades, bandages, and other memorials of disease and sickness, which had been left behind by patients as so many signs and trophies of their cure. (Applause.)

Healing at a Distance.

In 'LIGHT' of December 16th last there was a letter, over the pen-name of 'Reader,' giving valuable testimony as to the wonders performed by this gifted medium, who claimed that God worked the healing through him. These testimonies were taken from a work by Professor William Denton ; they were made on oath, and cover nearly the whole field of healing. One case only have I time to quote :—

'Mr. W. P. Eliason certifies that after explaining to Dr. Newton how his daughter was suffering from a chronic affliction of three years' standing, the genial doctor said, "I can cure her, and will not put you to the trouble and expense of bringing her here. I will do it now." In about two minutes he said, "Your daughter is well." Mr. Eliason noted that it was then about noon, and afterwards learned that on that day, between twelve and one, while at dinner five hundred miles away, his daughter remarked to her mother, "Mamma, I feel so much better ! I feel that I am well !" —and well she certainly was.'

Dr. A. J. Davis recommends, and all the greatest healers practised, methods much more like those of Jesus Christ than those of Mrs. Eddy, and if Christ were on earth to-day He would certainly be excommunicated by Mrs. Eddy and the narrower section of her followers. If He laid His hands on the sick, that would be condemned as 'animal magnetism' ; if He needed faith on the part of His patients He would be called a mere faith-healer ; and if He were to anoint the eyes of the blind with an ointment made of clay mixed with spittle, which is a complex chemical solution, He would certainly be denounced as one relying on *materia medica*, which is one of the deadly heresies in 'Christian Science' ! (Hear, hear.)

Doctrines not proved True by Healing.

In view of all this healing done by all the great healers of all creeds, what becomes of Mrs. Eddy's contention that the healing proves, or *demonstrates*, the truth of her theological teachings ? If the healing proves the truth of the doctrines, then Spiritualism is proved more clearly and emphatically than any other religion. Nearly all the healing done by the saints, and by them as spirits after they had left this earth, proves the truth of spirit intercourse, which is our fundamental doctrine, and it does not prove the truth of their peculiar tenets. If the healing does prove the truth of the doctrines, and this is the main prop of Mrs. Eddy's claims, then all these warring and contradictory creeds are proved equally true, and her claim to an exclusive revelation and special powers is disproved. (Applause.)

The central thought of Christian Science is that all pertaining to God, or Good, is real ; and all else is unreal ; Good is eternal, while sin, sickness, and death are temporal, mere passing nothings. Here is the 'Statement of Being,' which

is read as a sort of benediction at the end of the Sunday service :—

'There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth ; matter is mortal error. Spirit is the real and eternal ; matter is the unreal and temporal. Spirit is God, and man is His image and likeness ; hence man is spiritual and not material.'

Man a Spiritual Being.

Logically Mrs. Eddy involves herself in a vicious circle in almost every sentence ; but we must disregard that, and fix our thought on the central idea that the real man is spiritual and immortal, and knows neither sin, sickness, nor death. The more clearly and firmly we can realise this the more we are lifted above the material body and its complaints, and the more the body will approximate to this high Ideal.

Mrs. Eddy asserts that the physical body is *externalised thought* and that

'mental pictures of health or disease reproduce themselves in the body. Mind, not matter, is causation. A material body expresses a material mortal mind. A mortal man possesses his body, and he makes it harmonious or discordant according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not sickness. You should banish all thoughts of disease and sin, and other beliefs included in matter. Man, being immortal, has a perfect, indestructible life. It is the mortal belief which makes body discordant and diseased, in proportion as it is governed by ignorance, fear, and human will. Mortals obtain the harmony of health, only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, alias the body, and you prevent its development and heredity. This task becomes easy if you understand that every disease is a belief, and has no character or type except what mortal mind assigns to it. By lifting the mind above error or disease, and contending persistently against it, you destroy it.'

This is healthy and invigorating teaching, and is but a slight over-statement of a great truth, which is hinted at in the mystery of the stigmata, of mother-marks, and like phenomena.

In treating a patient the mental, or 'metaphysical,' healer at once endeavours to allay fear. Fear, as is well known, is the most deadly spreader of epidemics, and the healer is successful in proportion to his success in banishing fear. The reality of the disease is emphatically denied, and is treated as a mere sick belief. The patient is assured that he is well, and advised to act on that belief or fact. He is told that he is the image of God ; that in God's kingdom there is no pain or suffering, and that he must claim his inalienable birthright of perfect health and all other blessings.

Here we see in operation the mysterious powers of Suggestion, and the curious psychical processes it produces. These strange potencies were discovered through mesmerism or hypnotism, but that suggestion has powerful effects without hypnosis is abundantly proved, and it is important to know that the benefits of suggestion can be obtained without the disadvantages which often accompany hypnotism.

Healing by Thought Power and Will.

Thought forces are largely used in healing, and it is essential that the 'right thought' should be held. When a healer approaches a patient he dismisses all thought of the sick and suffering body, and sees only the real and immortal personality, perfect, and high above all mundane ailments. This thought is held and realised. It is impressed on the mind of the patient, and all claims of disease are firmly dismissed.

This is very interesting as confirming what Paracelsus said in the sixteenth century. He contended that if we can only picture an image in the mind with absolute clearness, and then bring the will to bear on it, we create that thing. This probably gives a hint of the nature of the forces put in operation by this realisation of the ideal man and the ignoring of the sick and suffering one. To carry out the act of creation as described by Paracelsus requires almost super-human powers of concentration ; but the attempt to realise the

higher self probably assists the 'mortal mind' to brace up the body to cast out the disease.

It is true that Mrs. Eddy condemns the use of the will in healing ; but she condemns other good things, and she does not realise that rightly directed human will is God's will. She claims that it is God who does the healing, and in that case the healer becomes a medium, which is our contention, and Mrs. Eddy has gained a glimpse of a profounder truth. In fact she was herself a medium, having heard audible voices as a child, and later in life she was manifestly what we should call an inspirational medium. (Applause.)

(To be continued.)

FACTS WORTH STUDYING.

The Venetian journal, 'L'Adriatico,' which has several times published articles under the heading 'In the World of Spirits,' printed on January 2nd a letter from Professor M. T. Falcomer, prefacing it with an editorial note to the following effect :—

'We do not desire to be considered as partisans of Spiritualism, but we hold that there are certain facts which cannot be met by a direct negation or by an incredulous smile, which is by no means a sign of intellectual superiority. Those whose minds are accustomed to experimental research can neither assert nor deny without having first studied and weighed the evidence. So-called spirit phenomena must be studied like others, for they also have undoubtedly a natural origin, and Nature ends by revealing its secrets to those who study them calmly and without prejudice.'

Professor Falcomer relates the following interesting facts, which we summarise briefly :—

(1) Signor F. Rampone, engineering instructor in technical schools, was in a church at Geneva during his holidays, and saw, under the pulpit, a priest who had been a schoolfellow of his, and who seemed to be listening very attentively to the sermon. Signor Rampone waited at the door for his friend, but in vain, and could not find him anywhere in the church. On returning home, he found that his friend had died at the very time when he thought he saw him at Geneva.

(2) A medical man at Alessandria (Italy) relates that a poor woman there usually dreamed of her father when any misfortune was about to happen. On one occasion she had a dream in which her father told her that her son, a boy of twelve, who was apprenticed to a watchmaker, was to be taken from her. She told her daughter of this dream, and about 3 p.m., on the same day, she took up a prayer-book and read the *Miserere*, saying that she had never read it before. Her daughter at the same time felt as though someone was touching her, and perceived an odour as of a torch which had been extinguished. Immediately afterwards they heard of the destruction of a shop next door to the watchmaker's, through the ignition of inflammable liquid, and on going to the place found that the poor boy had been killed by the burning débris.

(3) In Professor Falcomer's own family, no others being present, an experiment was tried on May 5th, 1904, with a view of proving the action of 'intelligent force' at a distance. The test was devised at the moment, during a séance for communication by raps. The 'force' was asked to go and give a sign to a lady in her shop at Alessandria, by a knock on the counter such as she could not fail to notice and remember. In seven minutes it was announced that this had been done. The family wrote to the lady and received a reply stating that on the day named she was alone in the shop, and heard a noise in the middle of the counter like a kick from a boy's shoe, but so singular that she was obliged to notice it ; on looking, she saw nothing, and was much surprised, thinking it was a warning, especially as nothing was displaced. In conclusion, Professor Falcomer quotes Colonel de Rochas' dictum : 'Facts are facts, and they form the foundation of future sciences.'

But, we would ask, what is an 'intelligent force'? Surely a 'force' which can understand human speech, and carry out a request such as this, must be an intelligent *being*—an individual possessing human understanding and executive power, or will!

'CHRISTIAN FAITH AND HOPE.*

This is the title of a small volume of six addresses by the Rev. R. W. Corbet and the Rev. C. R. Shaw Stewart, which has just appeared, and which I am sure will be much welcomed by those who are learning to discover universal *truth* in particular *truths*. It deals with the fundamental ideas which (as some of us believe), being human are necessarily Christian, and being Christian are necessarily human, and it deals with them in language both beautiful and illuminating.

An extract from one of the papers by the Rev. R. W. Corbet will indicate the trend of the whole volume :—

'For any aspect of spiritual or religious truth to commend itself to earnest or thoughtful minds at the present day, it must be presented in its universal significance. It must, in fact, appeal to the intuitions of mankind generally, it must profess to interpret their experiences, and it must carry with it the solid assurance of an ultimate perfection which includes all forms of life.' (Page 57.)

This expresses, perhaps, the dominant note of the loftiest teachings of the present age. We have been working up to this ; gradually we have discarded, and are still discarding, every doctrine and every conception of the Universe which does not include all 'forms of life.' Theologically, philosophically, as well as scientifically, we are impelled outwards by an inner force which, call it what we will, intuition or inspiration, reason or spirit, is powerful enough to break in pieces all beliefs which cannot make room for its expansiveness.

It is this dominant note of the age that rings through this book, and gives unity to addresses delivered on different occasions. One of the most beautiful of the six is that on 'Spring or Easter.' It is a paper every page of which is replete with inspiring and invigorating thoughts, which convince without argument.

I will conclude this short notice by quoting a few sentences relating to the new aspect which the world has assumed since we have ceased to regard it as an alien thing, ruled by an Almighty Sovereign at a distance from it :—

'It is our God's own home, His house not made with hands ; in it we are safe, guarded, protected. It is full of His bountiful beneficent activities, the very scene of His joyous life. He hides in every corner of it to meet and greet us. He inspires and urges us to seek into everything, to hunt and inquire everywhere, to touch and taste and handle everything that comes our way : the more we come to know, the more at home we shall feel ; deeper depths can but bring us into closer and fuller relationship with the Source.'

'We are to know, feel, and thoroughly understand every tiniest detail in the great cosmic process : not merely to see it as spectators, to be the unconscious spheres of its activities, but to be alive to, aware in intimate experience of, all and every part of it. This is our high privilege, our mighty prerogative. This is to be sons of God.'

H. A. DALLAS.

* Price 2s. 6d., post free, from Curtis and Davison, 4, Kensington High-street, W.

'THE WRITERS' AND ARTISTS' YEAR BOOK' for 1906 forms a useful guide to the various periodical publications, showing the scope of each, with an indication of the class of literary articles and illustrations which are likely to be acceptable, also hints as to payment, and other details which may save would-be contributors from wasting their postage stamps. Published at 1s. net by Adam and Charles Black, Soho-square, W.

TRANSITION.—'The Messenger,' of Brunswick, near Melbourne, Victoria, records the passing away of Mr. Hugh Junior Browne, at South Yarra, at the age of seventy-six. The interment took place quite privately on the following day in the Melbourne cemetery. Many British Spiritualists have pleasant recollections of the visit paid by Mr. Browne to this country fourteen years ago, and of his public addresses, in which he related some of the many striking evidences of spirit identity which he had received through the mediumship of Mr. George Spriggs, and other mediums. Mr. Browne was the son of a Presbyterian clergyman, and he gave expression by his pen to many of the nobler teachings of Spiritualism, which appealed to him very strongly. His most notable books are 'The Holy Truth,' 'The Grand Reality,' 'The Coming Reformation' and 'Comfort for the Bereaved,' besides which he published a large number of pamphlets. Some of his books are in the library of the London Spiritualist Alliance.

HOW SPIRITUALISM HELPS.

Miss Lilian Whiting, in the 'Banner of Light,' thus emphasises the importance of Spiritualism as a means of realising all the benefits of religion :—

'The gospel of spirit return is the gospel of the practical care and the immediate aid of God in daily affairs. It is the means employed ; the method by means of which we receive the aid. The presence, the companionship, the counsel, of those in the unseen is no more to be relegated to occasional—or frequent—phenomena, than are the companionships and influences of our friends and acquaintances about us, here and now, in daily life. The continual presence, the constant intercourse of those in the ethereal realm with those in the physical world, is the very means designed by God for conveying to man His practical and immediate and ever-present aid.'

'The method is by spiritual helpers and messengers, in the body and out of the body—all linked in a series of co-operations, each fulfilling his own part in this mosaic of life. Needs are met in a variety of ways. Some one in this world is moved to offer the gift, or the opportunity. Again, some one in the unseen so directs currents of influence that the need is met through what we often call a series of circumstances, not directly traceable to any one individual. But such circumstances do not come "by chance," as is sometimes said. Nothing comes by chance. Modern life has received anew a definite revelation concerning the inter-relation of the physical and the ethereal worlds.'

'The signs of the times are for a vast and potent increase of spiritual manifestation. As humanity develops increasing spirituality, the perception of spiritual truth, the recognition of spiritual presences become more universal. The time is by no means distant when conversational intercourse with those in the ethereal world will be as absolutely and universally a matter of general recognition and belief, as is now the fact of communication by means of telephone, cable, and wireless telegraphy. The time is at hand when not to believe and to realise this truth will simply cause one to be looked upon as curiously and densely ignorant, as much so as the person who should say he did not believe in the possibility of telegraphic communication. Spiritualism comprises, and holds in essence and includes, all religion—all varieties of religious belief and power. It stands for the absolute and changeless truth. It comprehends in its highest possibilities the spiritualisation of life, the divine ordering of the universe. There need be neither timidity nor apologetic attitude assumed by those who know this truth. Why, indeed, should any Spiritualist be ashamed that his understanding is enlightened, and that he has the immeasurable illumination of truth? All he has to do is to live his belief ; to so live in the higher love and harmony and serenity of spirit, and trust in God—that faith which has added knowledge as well—that he shall radiate something of the gladness and the glory of his faith.'

ALLEGED MESSAGE FROM DR. HODGSON.

The New York correspondent of the 'Tribune,' on the 21st inst., telegraphs that, before his decease, Dr. Hodgson secretly told many friends that he would try to communicate with them after death, and that the 'New York Herald' published a letter on the 21st from a Detroit citizen 'announcing that Hodgson's spirit had communicated a message to him and had requested the transmission of a secret message to Professor Hyslop, of Columbia University. The incident is attracting much attention, as Hodgson's alleged message to the Detroit citizen substantially represents what Hodgson said while living. The message has been transmitted to Professor Hyslop, but the latter maintains silence regarding its value. While the incident excites some incredulity, it is being seriously investigated by psychical research enthusiasts.'

STOLEN PROPERTY CLAIRVOYANTLY TRACED.—The following is quoted from the Melbourne 'Age': 'The gold slimes stolen from the Vulcan Cyanide Works at Sunnyside last week, have been recovered in a peculiar way. At a variety entertainment held at Sunnyside, a girl of about fifteen years of age, the daughter of Mr. W. Bell, a travelling entertainer, was put into a clairvoyant trance. She was questioned about the robbery, and said two men were concerned, and that the slimes would be found concealed near the works between two trees. A search party was formed, and the slimes were found as described, tied up in a sugar bag. The police hope to be able to make an arrest.'

DR. A. R. WALLACE AND REVIEWERS.

The publication of Dr. Alfred Russel Wallace's 'Life' has had a conspicuous result in gauging the shallowness of review articles in the public Press. On January 13th the 'Spectator' came out with a long-deferred review, in which rather an invidious comparison is drawn between the 'characteristic patience' with which Darwin 'spent many years in working out the conception' of the origin of species, and the 'sudden flash' in which the idea of the survival of the fittest as a self-acting process occurred to Dr. Wallace, for whom, however, 'a place of high collateral glory' is reserved after the 'great doctrine of organic evolution which has so deeply modified our views of the origin of life,' has been 'coupled with the name of Darwin.'

The reviewer 'cannot speak with so much enthusiasm' about the studies which occupied Dr. Wallace's later years, and says that they reveal 'a slight defect of balance in his nature,' and that he

'wasted a great deal of energy on divagations into studies where he never showed to the same advantage. It is always regrettable that a man who has advanced natural knowledge should make sport for the Philistines by writing on subjects with which he is less competent to deal. His public championing of the somewhat discredited causes of land nationalisation, anti-vaccination, and Spiritualism, has done them no good and has indirectly been rather a disadvantage to science. The "man in the street" is only too ready to argue that science may, after all, wield less authority than it claims, when one of its high priests shows himself unduly ready to accept hearsay evidence, and to mistake sentiment for reasoning when he deals with matters outside his own domain. One cannot help wishing that his experiences with the apostles of the flat earth creed had taught him the wisdom of sticking to his last.'

We may ask, who is going beyond his last, and judging from sentiment and hearsay evidence : Dr. Wallace for Spiritualism, or the reviewer who goes 'outside his own domain' to pronounce an adverse opinion on 'subjects with which he is less competent to deal'? The reviewer might even learn a little modesty from this most modest of scientific men.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'Night Visions.'

SIR,—I have read a letter in 'LIGHT' of the 13th inst. on 'Night Visions' with some interest, having myself experienced something similar, as I have recently developed clairvoyance and clairaudience. The first spirit form that I saw appeared to build itself up out of a large crescent-shaped light, and whenever that spirit wishes to appear to me I first see the crescent light. I often see luminous clouds rolling one after the other with great swiftness across my bedroom, when I have gone to bed, and at times I hear music, like a great organ. Sometimes the spirit forms stand in front of me and are so real to me that I find it hard to realise they are not of this earth.

S. D.

SIR,—During August and September, 1903, there came to me, immediately on retiring to rest and composing myself for the night, the following manifestation : Right above my head there appeared night after night a small light peculiarly tinged with blue, the main body of the light at the periphery being white, and this illumination, which I had been conscious of for some minutes, produced a serene, happy, comforting, soothing feeling, and in this most delightful manner I fell asleep.

I have tried to account for this, and can only think it is the work of some spirit friends or dear ones, who are permitted to help me in this way. It has produced in my mind and life a feeling of protection and guidance, and an assurance of divine spiritual presence, which is a source of great happiness.

On April 25th, 1905, early in the morning, probably about two or three o'clock, I awoke and found my bedroom filled, or bathed as some people would express it, with a beautiful soft light. For some time I thought it must be the day breaking, but found darkness prevailed outside. There were no other manifestations, yet the lighted room brought with it a subdued feeling of peace, which not only continued while the light lasted, but for the whole day, as when I arose at my usual time my spirit was calm, peaceful, and happy. I have also had similar experiences recently.

N.S.H.

'A Caution to Sensitives.'

SIR.—In 'LIGHT,' of the 13th inst., Mr. Miall deprecates the advice given by Rear-Admiral W. Usborne Moore that sensitives should not give sittings at the rooms of the Society for Psychical Research. That the members of that society are intelligent and scientific goes without saying, but whether they conduct spiritualistic investigations in a scientific manner is quite another question. It seems to me that their latest attitude towards mediums is not one of direct opposition, but something far more subtle; for, with their counter mental forces of suggestion, they introduce into the séance room conditions which, from a psychical standpoint, very much resemble those which would be encountered by a physicist who made experiments with a sensitive galvanometer while having a bunch of keys in his pocket. As everyone knows, the needle or mirror of the galvanometer would be deflected by the bunch of keys, according to the movements of the experimenter, and would therefore give unreliable indications. I hold that this is what happens when sitters will insist upon trying to control the utterances of mediums. All that they can possibly hope to prove by this method is the degree of distortion attainable in a medium's utterances by counter mental forces; which experiment, I take it, they have repeated *ad nauseam*.

(MRS.) MARIE BRENCHLEY.

28, Mornington-road, Bow, E.

SIR.—In your issue of January 6th, under the heading of 'A Caution to Sensitives,' there appeared a letter from Rear-Admiral W. Usborne Moore, in which he made the following statements:—

(1) That some time ago a sensitive of his acquaintance gave a sitting at the Rooms of the Society for Psychical Research, for which she made no charge.

(2) That there was a man present who was smoking a cigar.

(3) That this man's object (so Admiral Moore was forced to conclude) was to embarrass the sensitive and spoil the exhibition of her powers.

(4) That, besides the man who smoked, there was a gentleman present who, so Admiral Moore thinks, 'must be a powerful personality and mediumistic, for his sympathy and tact dissipated the annoyance felt by the sensitive, and saved the situation.'

(5) That the sensitive declined to sit again at the Society for Psychical Research Rooms in consequence of the treatment she received there.

(6) That six or seven weeks after the sitting she received a postal order which just covered her travelling expenses to Hanover-square and back.

I should have sent you an earlier reply to the charges and insinuations contained in this letter, but that it has taken me some time to discover to what incident Admiral Moore's letter referred. I applied twice to him for the name of the supposed culprit, but he refused to give it to me, explaining that he did not wish to disclose it to 'anyone of lesser influence than a Vice-President of the Society.' Sir William Crookes was good enough to act as intermediary, and I now quote from a letter addressed to him by Admiral Moore on January 16th: 'Unless there are two people of the name of Podmore, who both belong to the Post Office, and are members of the Psychical Research Society, the person who insulted Mrs. — [i.e. the sensitive] by smoking before and after she entered the room was Mr. Frank Podmore, Member of Council.' The incidental mention of the sensitive's name has enabled me to identify the occasion, for the lady in question has given one sitting, and one only, at the Society for Psychical Research Rooms. To the coarser senses of Miss Johnson and myself, who alone were present with her at this sitting,* the presence in the body of Mr. Frank Podmore, with or without a cigar, was not perceptible, and there is no other member of our Society bearing the name of Podmore.

When the sitting was over it was agreed that the sensitive should write and let us know when she would come again. She wrote the next day and gave us a choice of five dates, concluding her letter with the words: 'With thanks for your courtesy to me.' We accepted two of the dates proposed, but the sensitive wrote later to us that she was unfortunately prevented from coming by the sudden death of a friend.

On December 12th we learnt for the first time the amount due to Mrs. — for travelling expenses. On December 13th, that being exactly three weeks (not six or seven, as Admiral

* Miss Johnson and I are still jealously, not to say acrimoniously, disputing which of us has the better claim to be identified with the powerful and mediumistic personality whose sympathy and tact saved the situation.

Moore states) after the date of the sitting, a cheque (not a postal order, as the Admiral states) for the amount was sent to her. I cannot see any object in Admiral Moore's reference to this payment, unless, as I suppose, he wishes to insinuate that our treatment of her was niggardly. It may therefore be well to explain that we understood, not only from the member who introduced the sensitive to us, but from the lady herself, that she did not accept payment for her sittings.

It appears, then, that out of the six statements into which I have split up Admiral Moore's letter, the first alone is true, but all the rest, namely, those on which his charges are based, are untrue.

There was an *animus* shown in Admiral Moore's letter which puzzled me, until I learnt that the imaginary culprit was that 'Bogey man' of many Spiritualists, Mr. Frank Podmore.

Miss Johnson and I, who, as I have already said, were alone present during the sitting, desire to state that there was no smoking either while the sensitive was here, or during the earlier part of the day. Miss Johnson appends her signature to this letter by way of endorsement.

Thus the affair ends, where it began, in smoke; except in so far as it has furnished an instructive example of the mythopoetic tendency.

J. G. PIDDINGTON.
ALICE JOHNSON.

The Society for Psychical Research,
20, Hanover-square, London, W.
January 18th, 1906.

A Good Séance with a Clairvoyante.

SIR.—I wish to bear testimony to the extraordinary gifts of Mrs. Annetta Banbury, the clairvoyante. I was invited by a lady I met for the first time, and who knew nothing about me except that I had lived in the East and adored curry, to dine with her, a note coming later requesting me to 'come early,' as 'a few friends were expected for a clairvoyant séance and tea.' On my arrival I found about eight ladies and one man. The latter chanced to sit beside me and beguiled the tea-time with wholesale denunciation of clairvoyance, expressing astonishment that a lady 'of such intelligence,' &c., &c., should believe in such 'utter rot.' 'Have you had a bad experience?' said I. 'Oh, no; none whatever, only —' 'Then get me another piece of cake, please.'

Now, as I was an evening guest, I suggested, when our hostess said the clairvoyante was ready to accompany each separately into another room, that my turn should come last, giving precedence even to the solitary man, who went off wearing a very superior smile. On his return I remarked the absence of that smile, and, with a saucy one of my own, asked: 'Well?' 'Well,' was the reply, 'all I can say is it's amazingly astonishing, *amazingly!*' Then off I went. Taking my hand in hers the clairvoyante described in detail my late home in Ceylon, the verandah full of palms, ferns, exotics; my husband and self in evening dress, the lamps alight in the bungalow behind, native servants flitting about preparing the dinner table, &c., &c. She then continued 'reading my life' with perfect accuracy. Telepathy all *this* might have been, but what came next was not in my mind nor expectation: a prediction and a warning which, had I heeded, would have saved me much anxiety and loss. So unmistakable are Mrs. Banbury's descriptions that there is no fear of confusing personalities, as is frequently the case with chairvoyants. Another prophecy, of a brighter character, remains for time to prove. The confirmation of the other, however, suffices to give Mrs. Banbury rank as one of the best clairvoyantes of the day. I enclose my card.

C. C-O.

Spirit Identity.

SIR.—On Sunday evening, the 14th inst., at the Cavendish Rooms, after Miss MacCreadie had given some nineteen clairvoyant descriptions, many of them startling in their vividness, she pointed in the direction of Mr. Jesse Shepard and myself, and began to depict by words and gestures the closing scenes in the life of Mr. Shepard's mother, assuming at times her voice and facial expression, so that this wonderful manifestation was dual in its vividness, intensity, and purpose, being a proof to me of spirit identity, as well as to Mr. Shepard; for Mrs. Shepard had regarded me for many years as a member of the family, and I was with her when she passed away at Hampstead in 1897. Miss MacCreadie had never seen Mrs. Shepard nor even her photograph, nor was there any possibility of thought-transference as we were both wholly absorbed in listening to the descriptions being given to other members of the audience.

L. W. TONNER.

'Is the World Sane?'

SIR.—You may well ask, as you did in 'LIGHT' of the 13th inst., 'Is the World Sane?' in view of the fact that the number of deaths from alcoholism occurring annually in the most highly civilised European countries is estimated by Professor Charles Richet at 40,000 in England; 20,000 in Belgium and Holland; 100,000 in Russia; 40,000 in France; 10,000 in Scandinavia and Switzerland; 40,000 in Germany; making a total of 250,000 a year in these eight countries alone! If to these were added the figures for Spain, Italy, Greece, Turkey, Austria, Hungary, Portugal, Bulgaria, the United States, Canada, Australia, New Zealand, China, Japan, South Africa, and Egypt, the total would probably be more than doubled! Well might the Austrian sanitary council say, in one of its publications, 'If it be asked if alcoholism is a grave danger, one must say that the economic and moral damage from alcoholism in the greater number of civilised countries exceeds by a great deal the damage from war!' If sanity and sobriety go together, then, surely, our drinking customs, and the terrible evils of disease, poverty, vice, and premature death which are their direct outcome, show unmistakably that the world is very far from being sane, sensible, or spiritual.

S. S.

A Suggestion for Mr. Stead.

SIR.—However people may differ in theory about the origin of Mr. Stead's 'Letters from Julia,' or, to call his little book by its new name, 'After Death,' all must agree that it is delightfully interesting and suggestive, and beautifully written. I think therefore all interested in the future life should petition Mr. Stead to publish as soon as he can the additional letters and material in his possession from the same source. I feel sure they would be warmly welcomed and appreciated by a great number of readers.

ALL THINGS ARE POSSIBLE.

An Appeal from Stoke Newington.

SIR.—As one of the trustees of the Stoke Newington Society, I regret to have to state that the funds are very low, so much so that the trustees have been threatened with legal proceedings for the rent, &c., due at Christmas last.

Will you, therefore, permit me to appeal to the many past friends who have derived spiritual benefit from the services held by this society, to kindly send contributions towards defraying the present debt?

Mr. H. Belstead, the president, will be pleased to receive subscriptions at 18, Bloomfield-avenue, Palmer's Green, N.

The expenses are very heavy, the hall alone costing £50 a year, without other items, and the society has lately been passing through troublous times. I shall, therefore, be pleased if any of your sympathetic readers will kindly help the friends of this society to weather the storm and regain their old standing and influence for good.

15, Dene-mansions,
West Hampstead, N.W.

A. CLEGG.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Frank Clark's inspiring address was much appreciated. Speaker on Sunday next, Mr. Townshend. Thursday, circle, at 8 p.m.—S. H.

WISBECH PUBLIC HALL.—On Sunday last Mr. W. Banyard, of London, gave an interesting address to a good audience, followed by clairvoyant descriptions from Mr. Ward. Speaker on Sunday next, Mr. E. W. Wallis.—H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Smith's interesting address was followed by clairvoyant descriptions by Mrs. Smith. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. A. Savage. Thursday, investigators' circle.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington's powerful address on 'The Principles of Spiritualism' aroused much interest, and at the after-circle several convincing messages were given. On Sunday next, at 11.15 a.m., circle; at 7 p.m. (prompt), service. On Thursday, at 8.15 p.m. (Room 3), psychometry and clairvoyance; silver collection.—H. Y.

UNION OF LONDON SPIRITUALISTS.—A conference will be held at 25, Fernhurst-road, Fulham, on Sunday, February 4th. Speakers: at 3 p.m., Mr. Underwood, on 'The Dead do not Live.' At 7 p.m., Messrs. Gwinn, Wright and Underwood.

UNION OF LONDON SPIRITUALISTS.—A public meeting will be held at Sigdon-road Schools, Hackney, on February 4th, at 7 p.m. Speakers: Messrs. W. E. Long, R. Boddington, J. Adams, and A. Rex.

CHISWICK.—110, HIGH-ROAD.—On Sunday last the helpful messages, convincing tests, and spiritual healing at the morning circle were much appreciated. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum.—H. G. HEARN.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. P. R. Street and Mr. Walker gave addresses on 'Therein Lies the Danger' and 'There are diversities of Gifts, but only one Spirit.' The first members' circle on Wednesday last was well attended. On Sunday next, Mr. H. Boddington.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. A. Peters gave an address on a subject chosen by the audience, 'From Darkness to Light,' and concluded with convincing clairvoyant descriptions. The hall was full, many inquirers being present. On Sunday next, at 7 p.m., Mr. Robert King.—N. RIST.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. Adams, of the National Union, gave an interesting address on 'Death, and its Effects on all kinds and conditions of People.' Mr. Claireaux presided. On Sunday next, at 11 a.m. and 7 p.m., Mrs. Webb. Wednesdays, at 8 p.m., members' circle.—L. D.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. H. Wright gave a well thought-out address on 'Does Death End All?' Miss Greenman sang a solo. On Saturday next, at 7.30 p.m., concert and dance; programme 6d. Sunday next, an address and psychometry by Mr. Frost. On February 4th, Mrs. Podmore.—S.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last a very spiritual circle was held; in the evening Mr. R. D. Stocker lectured on 'The Human Aura and its Colours.' On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis. Hall open Thursdays, from 3 to 5 p.m., for inquirers.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered an able address on 'Spiritualism, Its Basis and Claims,' in a masterly manner to the delight of a large and appreciative audience, presided over by Mr. George Spriggs. On Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyance; doors open at 6.30 p.m. Early attendance requested; silver collection.—S. J. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning circle was well attended. In the evening Mr. W. E. Long gave an interesting address to a large audience. The nineteenth anniversary services will be held on Sunday next. Speakers at 11 a.m., Mrs. Fairclough Smith and Mr. John Lobb, and at 6.30 p.m., Nurse Graham and Mr. D. J. Davis.—C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Fielder's address on 'The Dreams of Life' was much enjoyed. Speaker on Sunday next, Mr. A. Rex, and on February 4th, Mrs. Fairclough Smith.—J. P.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last a practical address by Mrs. Podmore was followed by excellent clairvoyant descriptions. Mr. G. W. Lear presided.—W. H. S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Messrs. Mann and Stoddart, of the Falkirk society, delivered addresses on 'True Religion, the Need of the Age,' and 'The Gospel of Jesus: What is it?' Both friends richly deserved the warm appreciation which they received.—J. R. H.

PLYMOUTH.—*Oddfellows' Hall, Morley-street.*—On Sunday last Mr. Clavis gave an excellent address on 'Buddha.' Mrs. Dennis rendered a solo and Miss Lavis gave good clairvoyant descriptions.—J. T. M.—*Grenville-road Mission.*—On Sunday last an address by Mr. W. H. Evans on 'The Mental Life,' and clairvoyant descriptions by Mr. Eales were much appreciated.—H.

SOUTHEND-ON-SEA.—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mr. Ronald Brailey addressed a crowded audience and replied to questions; he also gave clairvoyant descriptions, all of which were recognised, names being correctly given. Mr. Wilson, the newly-elected president, occupied the chair, and Mrs. Brailey officiated as pianist. Owing to the success of the meetings a hall holding 800 people has been hired.